

LATTER DAY SAINTS SOUTHERN STAR

BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED. GAL. 1:8 & 9.

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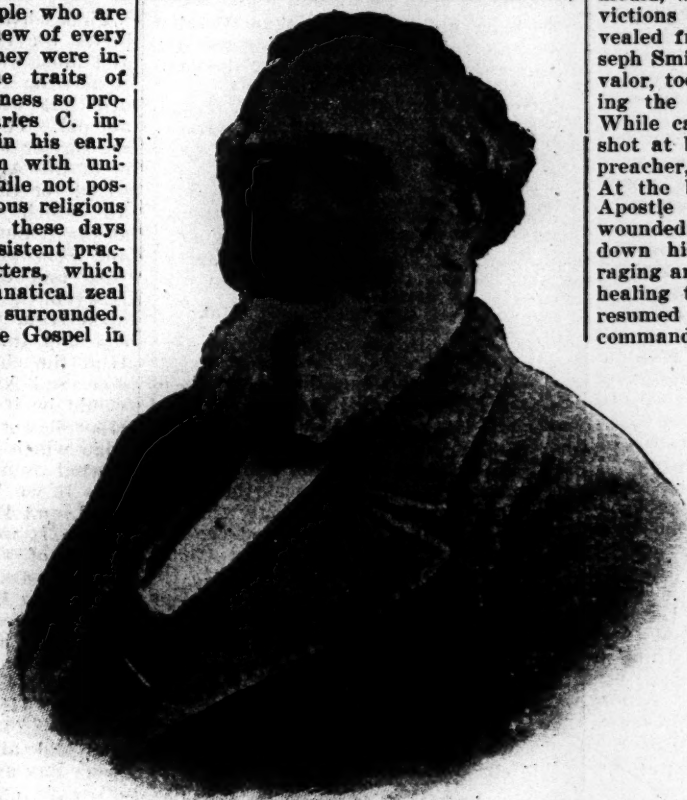
No. 49.

SKETCH OF THE LIFE OF APOSTLE CHARLES C. RICH.

BY APOSTLE MATHIAS F. COWLEY.

Among the great and good men of this dispensation is the subject of our sketch, Charles Coulson Rich. He was the son of Joseph Rich and Nancy O. Neal, and was born in Campbell county, Kentucky, Aug. 21st, 1809. His parents were of the substantial class of people who are always the backbone and sinew of every country and community. They were industrious and possessed the traits of hospitality and kind heartedness so proverbial in the South. Charles C. imbibed these characteristics in his early youth, and maintained them with uniformity throughout life. While not possessed of the tendency to pious religious profession that so many in these days manifest, he exhibited a consistent practical view of religious matters, which protected him against the fanatical zeal of many by whom he was surrounded. When the restoration of the Gospel in these last days was made known to him he received the impressions of its truth, and with an honest, earnest heart embraced the same without delay. He was baptized April 1st, 1832, by Elder Ira M. Hinkley in Tazewell county, Illinois. He soon started to Kirtland to see the Prophet Joseph Smith. While on his way he was ordained an Elder by Zebedee Coltrin in Fountain county, Indiana. He honored his calling as an Elder by laboring faithfully in this office at home and abroad until in 1836 he was ordained a High Priest by the Patriarch Hyrum Smith. He also received his endowments in the Kirtland Temple, participating in the blessings of that holy Temple. With his father he removed to Far West, Mo., and was soon involved in the trials and tribulations which came upon the Saints through mob violence. He received in marriage Sarah D. Pea Feb. 11th, 1837, near Caldwell county, Missouri, who shared with him all the persecutions of

those days, was exiled with him from place to place, bore to him noble sons and daughters, and survived her husband several years. Her son, Benjamin E. Rich, now presides over all the Conferences of the Southern States Mission,



APOSTLE CHARLES C. RICH.

the land that gave his father birth, and afforded to the Church of Christ one of her Twelve Apostles. It is but a fitting coincident that Charles C. Rich should be represented in the Southern States by one who presides over the interests of the Church in that land. Though the truth today is submerged in the muddy stream of prejudice, founded on false re-

port, and which shuts the door of investigation, the day will come when the sons of the South will rejoice in having produced such men as Charles C. Rich, Abraham O. Smoot and others of similar mould, who had the courage of their convictions and embraced the Gospel as revealed from Heaven to the Prophet Joseph Smith. Elder Rich, with undaunted valor, took a most active part in defending the Saints against mob violence. While carrying a flag of truce he was shot at by Samuel Bogart, a Methodist preacher, only about thirty feet distant. At the battle of Crooked River, when Apostle David W. Patten was fatally wounded by the mob, Brother Rich laid down his sword while the battle was raging and administered the ordinance of healing to the dying martyr. He then resumed his weapon of warfare, took command, and the battle was won by the Saints. On account of the prominent part he took in these troubles, and because justice for Latter-day Saints was not found in the courts of Missouri, Brother Rich was compelled to flee for his life to the State of Illinois. After the founding of Nauvoo and the more complete organization to meet the growing needs of the Church, he was ordained a member of the High Council in Nauvoo, and also became a member of the City Council. He filled both places with becoming dignity and ability.

At the exodus of the Saints Brother Rich left Nauvoo Feb. 13, 1846. The following winter he presided over Mt. Pisgah Branch, and left there for Winter Quarters March 20th, 1847. From this point he took charge of a company of Saints and commenced the journey to Salt Lake Valley June 14th, 1847. He was a good pioneer, and a source of encouragement to the Saints in their pilgrimage across the plains. He reached Salt Lake Valley

Oct. 3d, 1847. While the Twelve were absent on their return to Winter Quarters brother Rich acted as Counselor to Father John Smith, the Patriarch who presided over the new colony. On Feb. 12th, 1849, Elder Rich was ordained one of the Twelve Apostles. He was constantly faithful in building up the interests of the growing city of Salt Lake, and in his ministry. Oct. 9th, 1849, he started on a mission to California, returning Nov. 4th, 1850. March 6th, 1851, he started again for California, accompanied by a portion of his family. The purpose of the mission was to purchase land for the location of the Saints who might be gathered from the Pacific Islands.

Amasa M. Lyman and himself purchased a large tract of land at San Bernardino, comprising about 100,000 acres of land, at a cost of \$77,500. The company of Saints from Utah moved to this large ranch and began the settlement of a section, which is now among the choicest spots in California. When the Buchanan war was inaugurated the tract at San Bernardino was sold and the Saints returned to Utah. Brother Rich left California in April, 1857, arriving in Salt Lake City the following June. He was associated with Gen. Daniel H. Wells at Echo Canyon and Fort Bridger, impeding the progress of the army until President Buchanan should send a committee to investigate the situation in Utah. It is a notorious fact that the sending of the army to Utah was actuated by the scurrilous falsehoods of Judge Drummond, who said the Mormons were in rebellion and had burnt the court records. This was a base falsehood in every particular. The counsel and assistance of Apostle Rich in those trying times was of paramount importance. He was wise and courageous. He had learned in Missouri the lesson of facing mob armies on the battle field and was well prepared for any emergency that might arise in later times.

After the trouble subsided and the building of homes and settlements resumed with vigor, Elder Rich, in 1860, was called on a mission to England. Upon his arrival there he was associated with Elder Amasa M. Lyman in the Presidency of the European Mission. He returned home in 1862, resuming his faithful labors among the Saints. In the fall of 1863 he explored Bear Lake Valley, removing his family there in the spring of 1864. He was the leader of the pioneers in that valley, which today is one of the most beautiful and prosperous valleys in the West. The climate is cold and rigid. The snow falls deep in the valley, and much more so in the mountains adjoining. In those early times, long before the advent of the railroad, the only way of receiving and sending mails was to cross the mountains on snow shoes. This was a hazardous undertaking when the storms of winter were beating viciously upon the snow-clad mountains. When others shrank from this task, Apostle Rich would set out. His physical endurance was wonderful, so great that he scarcely knew its limit. He made such trips many times, and being for several years a member of the Territorial Legislature, he would go to and from its sessions across the mountains on snow shoes. Bear Lake Valley was then in Utah, now in Southern Idaho. Rich county, in Northeastern Utah, was named in honor of Brother Chas. C. Rich. Elder Rich was a natural pioneer. Much of his time was spent on the frontier. He continued his labors in the Apostleship, chiefly among the Saints

during the latter years of his life, and in every position was capable and faithful. He was stricken with paralysis Oct. 24th, 1890, and suffered very much for three years. He died at his home in Paris, Bear Lake county, Idaho, Nov. 17th, 1893. During these years of affliction he never murmured, but cheerfully resigned himself to the trying situation, acknowledged the "Hand of the Lord in all things." Apostle Rich was a humble, unassuming man. He was not given to many words in public or private, but what he did say was full of good counsel and wisdom. His example was his best sermon, and that was preached every hour. He was a man of great moral and physical courage. He had the courage of his convictions, not merely the courage to face the foe in sanguinary conflict upon the battle field, but the higher courage to act upon the right, against the popular sentiment of a frowning world. Under the strains of martial music, many a man will face death in the conflict of war who would shrink from the sentiments of the world around him. The man who is truly brave is he who dares to do what is right against the power of might. Such a man was Apostle Charles C. Rich. He dared to embrace unpopular truth and declare it to all the world. He had the courage to dress plain, to patronize home industry, to speak and act for the weak and unprotected. He was noble, generous and brave, qualities which are wanting in most men of this favor-catering sycophantic age. These great qualities of heart and brain he sought to impress by example upon all around him.

Perhaps no man more than Brother Rich entertained and acted upon the sentiments of freedom expressed by the poet:

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No! True freedom is to share
All the chains our brothers wear;
And, with heart and hand, to be
Earnest to make others free!
They are slaves who fear to speak
For the fallen and the weak,
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

Apostle Rich believed in the words of Jesus and Paul: "If ye were the seed of Abraham, ye would do the works of Abraham," "and if ye be Christ's, then are ye Abraham's seed-and heirs according to the promise." He was the father of a large family, and not only this noble, patriarchal family mourned the loss of a noble husband, father and friend, but all who knew him throughout the Stakes of Zion. When the trump of God shall sound and the sleeping dust awake, Apostle Charles C. Rich will be of the first fruits of the resurrection.

THE MISSION OF CHRIST.

BY ELDER R. O. LARSEN.

My thoughts often revert to the days and ministry of Christ. To his humble birth at Bethlehem, born as He was amidst the struggles of poverty as far as this world was concerned, but rich as to divine favor and approval. I remember with admiration His quiet and unobtrusive early days as they were spent in the little hamlet Nazareth in Galilee, surrounded by the grand and inspiring mountain scenery, sheltered by nature

in peace and quietude, within view of the hills of Gilead, and the peaks of Hermon and Lebanon.

Our admiration for our Savior's simplicity should be greatly augmented by the fact that in early youth He was already conversant with the grandeur and magnitude of His own mission; with His origin and with His destiny. Note how His tender years were watched by the two powers, the power of God and the power of Lucifer, and how the evil one employed his agents that he might accomplish the destruction of the infant King before His earthly mission had scarce begun; but by the power of God manifested in dreams, through the influence of the Divine Spirit, the path of safety was shown to those who were now Christ's earthly guardians. Thus by the flight into Egypt was fulfilled the words of the Lord by His Prophet, "Out of Egypt have I called my Son." (Hosea 11:1.)

Thus the Lord always adopts measures whereby He may accomplish His purposes, irrespective of the desires and plans of the evil one to frustrate them. When in the course of time Herod died, the angel of the Lord appeared unto Joseph and bade him take the young child and its mother, and again return to their native land, witness with what care Joseph avoided going where prejudice toward the Son of God might still exist; therefore they wended their steps toward Galilee and to the city of Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.

Thus when prophetic words are uttered under the inspiration of God they will and must eventually come to pass; they come from a source which knows no failure, but where power and love ever abound. The early life and childhood of the Savior was being guided by the power of the Almighty. He was being prepared for the future great and eventful life which awaited Him. Behold Him at the tender age of 12, discussing with and confounding and astonishing the wise and the learned. The power of Heaven, the mantle of His calling, rested upon Him. Through the light of prophecy and inspiration was opened up to Him the channels and avenues of wisdom and knowledge. How grand it would be if we, too, who pretend to be His followers, would drink of that knowledge which today flows from that same eternal fountain. The opportunity is ours if we but will. Christ came, He lived, and He died. And for what purpose? If we consider for a moment the labors of Christ and those whom He called to assist Him, and upon whom the work after His departure devolved, it will at once become apparent what the purpose of Christ's mission was. Christ came to make salvation possible and to offer its laws and conditions to mankind. He gave His time in life to His Father's purposes. His love and His greatness of soul did always predominate in His every day action.

What, then, were those laws of salvation as established and offered by the Savior? The efforts of His life's work is before us, recorded in Holy Writ. We are told that He gave Himself as a ransom for all. Yea, He gave Himself, His human body, as a sacrifice to satisfy the demands of justice. Paul says: For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:21, 22.)

Christ through His love for us made

future advancement possible. He redeemed us from the grasp of sin and death. He did that for humanity which they could not do for themselves. He broke the chain of death, but beside that, did He not make requirements of us by obedience to which we may gain the fullest benefit of His atonement? If not, why then His arduous labor as a teacher and preacher of doctrine for three and a half years among the Jews? We find Him on one occasion saying: If ye love me keep my commandments. (John 14:15.) If there had been no requirements, if there had been no commandments, Christ would not have made such a statement. His ministry was spent to a purpose. He preached what His Father sent Him to preach, and established laws which the children of men must obey if they would share the full joys made possible by His last and crowning work here on earth. How well the children of men have kept those laws and availed themselves of their privilege is a subject which must of necessity question the individual to answer, because by perusing the Scriptures we find that it was an individual work required. The Scriptures are replete with accounts of the work of the Savior and those whom He called to assist Him in the ministry. The commission He gave His Apostles, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, (Mark 16:15, 16), lies before us and is worthy of our consideration. The words and admonitions of the Apostle Peter (Acts 2:38, 39) on the day of Pentecost to the assembled multitude, ought to prove the fact that it is an individual work required of us as well as of those unto whom the Apostle was speaking. Thus Christ, through His authorized servants, made known to mankind what they were expected to comply with. We find the Apostle Paul later on delivering the same message, or rather referring to it as having been formerly delivered to the Hebrew Saints (Heb. 6:1-2) as that preached by Peter on the day of Pentecost. Did Christ and His Apostles teach the people that they must have faith, repent, be baptized and receive the Holy Ghost through the imposition of hands? If so, is that doctrine in its fullness taught by the preachers of today? If they do not, their condition and punishment is made very clear by the Apostle Paul when he says: But though we, or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received let him be accursed. (Gal. 1:8-9.) Was there any blessings promised to those who believed on the teaching of the Apostles and acted in accordance therewith? Read Mark 16:17-18, and there learn of the marvelous signs promised by the Savior, to follow the believers. Are these signs promised today, and do they follow those who believe on the various preachers? If not, can a substantial reason be given why they should not? Let us not lull ourselves into happy dreamland with the idea that nothing is required of us, that Christ has done it all, for such is not the general tone of the record of His faithful ministry. The organization which formerly existed is also made very plain to us by the Apostle Paul in his writings, both to the Corinthians and Ephesian Saints, and to the latter he emphasized the fact

that these officers of which he spoke should remain in the Church, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. 4:12-13.)

Is the religious world, or the various Churches of today, organized after that pattern, or do we find them greatly changed, so that they, in many cases, are reduced to lay members and a "preacher?" How can intelligent people consistently harmonize the two organizations? Which of the two would it be most profitable for us to follow, the one organized by the Savior and His Apostles or the changed form, organized by man? As men have their free agency they have a privilege to exercise it in this respect, and of course abide the consequences.

Those who embraced the Gospel in the days of the Savior and His Apostles, had a right to enjoy the Spirit of God and be in possession of the fruits of the same, so beautifully portrayed by the Apostle Paul in his epistle to the Galatian Saints. He says: But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. (Gal. 5:22-23.) Are these fruits predominating among professed Christians of today, or do we find them nearer that other state also described by Paul in his letter to the highly beloved Timothy. Paul, with the power of inspiration resting upon him, looked down through the unborn ages of time and declared that the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables. (I Tim. 4:3-4.) And as a consequence that deplorable condition of the world in the latter days, which the same writer depicted in the third chapter of the same epistle. It should not be difficult to establish in our minds the fact whether such a condition exists in the world today or not. Other Prophets have spoken concerning the condition of the world in latter days. Isaiah says: The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. (Isa. 24:5.) By reading the whole chapter it is clear to be understood that the Prophet here spoke concerning the last days, and those who will compare the doctrine which Christ taught with the doctrines of the manifold sectarian Churches of today, must confess that the conditions of the world as foretold by Isaiah has most effectually come to pass, and that it is quite as universal as the same Prophet in his twenty-fourth chapter, second verse, said it would be.

Much more could be said upon this subject of apostasy from the Gospel of Christ, for the Scriptures are full of prophecies concerning it; but one more reference will perhaps prove sufficient at present. The Prophet Amos, in his writings, says: Behold the days come, said the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. (Amos 8:11-12.)

CHURCH AND STATE.

Salt Lake Herald, Oct. 3, 1900.

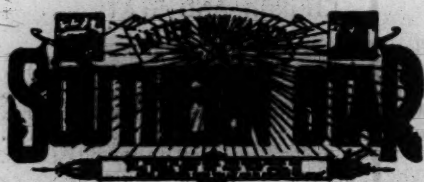
According to the Herald's dispatch from Price, published yesterday, the Rev. T. O. Liff of the Methodist church made a good republican campaign speech to the congregation and its friends there. The report says that the audience which was assembled to hear a sermon was much surprised to hear a campaign talk instead. If the people of Price knew the doctor as well as he is known here they would have been surprised if he had not talked politics. The turmoil and excitement of a campaign is in a way as interesting to the doctor as a revival meeting. The impropriety of church interference in political affairs never occurs to him unless it happens to be the other fellow who talks, and then he objects.

If Bishop Scanlan, for instance, were to rise up and protest publicly in the cathedral against the way this administration has allowed the Catholic churches in the Philippines to be desecrated and despoiled, none would be quicker than Liff to protest against church interference in politics. If President Snow were so unwise as to publicly declare his approval or disapproval of either of the presidential candidates, who would be heard from as suddenly as Liff?

He has been prominent in every effort to separate church and state in Utah—unless the church helped the republican party—since the division on party lines. If he stopped to consider the welfare of his denomination he would see that nothing can so embarrass its mission in Utah as to have it identified with the very thing that injures a church most—the impression that it is being used for political purposes.

To The Southern Star:

As the letters of others have been a great help to me, I wish to say a few words in regard to the Latter-day Saints, that those who are earnestly seeking the truth may know that they are the true servants of God. The first Mormon Elders I ever met were Elders Dunkley and Nuttle. I had been very weak for some time, not able to do my work. Those two Elders spent the evening with us. As I have said, I was very weak, but it seemed to me that God gave me strength to go into my kitchen and cook those two servants of God their supper, which I did with pleasure, and felt much better afterwards. I have met a great number of Elders since that time and am always ready and willing to do what I can for them to help them proclaim the true Gospel. I have been a member of the Missionary Baptist church for a number of years and tried to live a Christian. But felt that something was lacking. It did not take me long to see that the so-called Mormons had a much truer pattern of the Church of Christ than any other it has been my lot to hear, so I went to hear them every chance I got, and the more I hear the more I wanted to hear them, notwithstanding my folks would rave on me for going to hear them or having anything to do with them; but their raving only made the few sparks kindle and shine brighter. Finally I made up my mind to do what was right, let the consequence follow. So on the 25th of June, this year, I and my husband and oldest daughter were baptized and confirmed by Elder D. H. Elton. I can truthfully say that I am perfectly satisfied with what I have done, and am not ashamed of the name Mormon. Your sister in Christ,
Dellie Bowyer,
Evansville, Tenn.



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SATURDAY, NOVEMBER 3, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, temperate, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Easy Enough to Be Pleasant.

It is easy enough to be pleasant
While life flows by like a song,
But the man worth while is the one who
will smile

When everything goes dead wrong.
For the test of the heart is trouble,
And always comes with the years,
And the smile that is worth the praises of
earth

Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who hath no strength for the strife,
The world's highway is cumbered today;
They make up the items of life.
But the virtue that conquers passion
And the sorrow that hides in a smile,
It is these that are worth the homage of
earth.
For we find them but once in awhile.

THE RESURRECTION.

Perhaps there is no other subject upon which the people generally have such varied, confused and erroneous ideas, as the one here given above—the resurrection. It is true that Christian worshippers unanimously, and universally, declare their belief in the resurrection, but as to the joys, tangibilities and realities thereof they are at sea; at a loss to know—the advocates of senseless theories. The popular theory of the resurrection is that it is solely spiritual, and this spiritual without form, knowledge or comprehension; that the resurrected ones will gently waft through space as angels winged and feathered, sitting upon silvery clouds, playing on golden harps, to the adoration and satisfaction of a Being whom they term God, whose lofty dwelling place is no other than the topmost pinnacle of a topless throne. To the reasonable person, to the man blessed with his proper capabilities and intellectual faculties, these theories are vain and nonsensical; and to the devoted student of the Holy Bible, who has gained a fair understanding of the written word, they are false and delusive, being contrary to the declarations of inspired men of God. We need only rely upon the spirit of wisdom, the Holy Ghost, and the word of God will at least convince us that the popular theories of the world are not in accordance to His will.

It is hardly necessary to prove that, according to the Scriptures, there will be a resurrection of the dead, seeing that we are living in a blest community of people who hold aloft the Holy Bible and say, "We believe it to be the word of God;" for this doctrine—the resurrection—is plainly and profusely taught in that good old Book, yea, that Holy Book of Books. Paul, in defending the Gospel and preaching concerning the resurrection of the dead, gave this concise, but comprehensive, statement, "As in Adam *all* die, even so in Christ, shall *all* be made alive." (I. Cor. 15:21). And again, speaking of the doctrines of Christ, the same Apostle writes, "Of the doctrine of baptism, and of laying on of hands, and of *resurrection of the dead*, and of eternal judgment." (Heb. 6:1). From these passages, and a score of others which might be given, we can readily see that there will be a resurrection of the dead, so that as concerns this phase of the subject we should be convinced and satisfied. There will be a resurrection of the dead, for for this cause (that He might bring to pass the redemption of the body from earth's silent tomb) was the Son of God revealed in the meridian of time. Said Jesus, "This is the will of Him that sent me, that everyone which seeth the Lord, and believeth on Him, may have everlasting life; and I will raise him up at the last day." (John 6:40). Again, the Messiah spoke these words, "And I, if I be lifted up from the earth, will draw *all* men unto me." (John 12:32). This assurance we have, that there will be a resurrection of the dead, for "If in this life only we have hope in Christ, we are of all men most miserable." (I. Cor. 15:19).

Let us first see who are the ones to be made partakers of Christ's atoning sacrifice, so far as the redemption of the mortal body is concerned. We must not overlook the fact that the atonement is far-reaching, that its redemption is universal, that it provides for the salvation of

all things. From the scripture given heretofore, "As in Adam *all* die, even so in Christ shall *all* be made alive," we are led to believe that the atonement extends in its redemption unto *all* the sons and daughters of men; whether they be good, bad or indifferent; righteous, sinful or negligent, they are all to be made alive through the Savior's self-sacrifice, "For as in Adam *all* die, even so in Christ shall *all* be made alive." The Master taught that they "that are in their graves shall come forth; *they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*" (John 5:29). And Daniel testified, "Many of them that sleep in the dust of the earth shall awake, some to *everlasting life*, and some to *shame and everlasting contempt.*" (Daniel 12:2), while Paul in his defense before Felix acknowledged, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hopes toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the *just and unjust.*" (Acts 24:14-15). From these words we come to understand, having faith in the Scriptures, that the resurrection is universal, and provides for the general salvation of all classes, whether penitent or impenitent, righteous or ungodly, good or evil, holy or unholy. They will all be loosened from the thralldom of death and lifted up at the last day. "There is one God, and one mediator between God and men, the man Jesus Christ, who gave Himself a ransom for *all* to be testified in due time." (I. Tim. 2:5-6).

Having briefly touched upon the question as to the recipients of Christ's atonement in the resurrection, and having discovered that *all*, without exception, are unconditionally appointed to share in this free gift, let us next investigate as to the time of the resurrection, and see what the good old Book—the Holy Bible—has to say upon this subject, by way of giving us light and intelligence concerning the same. In writing to the Thessalonian saints, the great Apostle to the Gentiles says: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise *first.*" (I. Thess. 4:16). The "dead in Christ," then, are to be raised first. Now, who are "the dead in Christ"? Are they not those who have died in the faith of the Lord Jesus? Yes! these are they who have been valiant soldiers of the cross; who have accepted Christ, and become the recipients of His choice blessings. These shall rise first. Paul in writing concerning the saints, and the many trials they passed through, and persecutions endured, said that they braved all; "that they might obtain a *better resurrection.*" (Heb. 11:35). Then there is a "*better resurrection*" in store for those who, like these persecuted saints, remain faithful unto the end, and deny not the tender mercies of Christ, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." (Heb. 11:25).

Let us investigate this better resurrection. John, the beloved Apostle, in vision upon the lonely isle of Patmos, when the curtains of the present were parted aside and he was permitted to gaze down the vista of future ages, saw, among other grand and glorious things, the resurrection of the just, the millennium, and the general, or last resurrection. Speaking of the righteous—those who had not wor-

shipped the wicked beast—he says, “They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who hath part in this first resurrection; on such the second death hath no power, but they be priests of God, and of Christ, and shall reign with Him a thousand years.” (Rev. 20:4-6). The resurrection, here designated by the Apostle as “the first resurrection,” is indeed that “better resurrection” of which Paul spoke in his Hebrew letter, and which we have noticed herebefore. We are not at all surprised that the saints were perfectly willing to sacrifice their all upon the altar of consecration, and even life itself, for the privilege of sharing the joys and glories of this first, or better, resurrection. The dead in Christ, the righteous and just, will be redeemed from the bonds of death when the Messiah cometh to gather the faithful and make up His jewels; while the wicked, the sinful, and the ungodly will be reserved in chains of darkness, woe and misery until one thousand years have passed, during which time the redeemed saints, with the immaculate Savior, will live and reign upon the earth. At the expiration of the “thousand years,” millennial reign, the Apostle says, “I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.” We learn, then, that between this first and last resurrection, that a thousand years will elapse, a thousand years of peace, when the wicked shall not stand, and Christ as King of Kings, and Lord of Lords, shall reign supreme and super-vise the celestialization, sanctification and universal redemption of the earth.

But some one may say, How are the dead raised, and with what bodies will they come forth? The dead will be awakened by the voice of the Almighty, and raised from their graves by the power of God. “The hour is coming in the which all that are in their graves shall hear His voice and come forth.” (John 5:28). To the unbelieving Sadducees, who denied the resurrection, Christ said, “Ye do err, not knowing the Scriptures, nor the power of God.” The power of God is sufficient to raise the dead, and is the means applied for their redemption. As pertains to the body, it is self-evident, from the scriptures of Holy Writ, that the same body that died and was placed in the tomb, will be made alive and come forth. Yes! come forth from the grave; as the mortal body dies, and is placed therein, so the immortal spirit breathes life, and brings it forth therefrom. But the question is asked, “Where in the Holy Bible is there any declaration or necessary implication, that the identical material body which was a tabernacle for the spirit in life, will be made alive?” By reference to Paul’s letter to the Romans, we find a plain, positive declaration that the mortal body shall be made alive in the morning of the resurrection; for it is written, “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies.” (Rom. 8:11). We are also informed by the same Apostle, “that if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Now, let us see, Jesus was born of the Virgin Mary, and took upon Him the seed of Abraham. He grew to manhood, and possessed a tangible, material body of

flesh and bones, much the same in appearance and dimensions as His fellow-countrymen. This body of flesh and bones was nailed to the cross, and when life was extinct therein was taken down and laid in the tomb. Three days later this self-same body was resurrected, and Jesus once more stood upon the earth. If we are to be raised in the likeness of His resurrection, as the Scriptures declare, then how can anyone consistently declare in favor of a mere spiritual, shadowless, formless resurrection? After His resurrection He appeared to His disciples and showed His hands and side to them. He ate with them, and to the doubting Thomas, He said, “Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing.” (John 20:27). Christ is our divine Pattern in the resurrection, as in all holiness and truth; or, as Paul expresses it, “Christ the first fruits; afterwards they that are Christ’s at His coming.” (I. Cor. 15:23).

The Apostle Matthew records, “And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many.” (Matt. 27:52-53). The bodies of saints came out of their graves and appeared to many in Jerusalem. This is as plain as language can make, or words express it, that the body that dies and sleeps in the tomb will be made alive. The patient Job, a man perfect in all his ways, believed and taught a bodily resurrection, for he says: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.” (Job 19:25). Isaiah also says: “Thy dead men shall live; together with my dead body shall they arise.” (Isaiah 26:19). These inspired writers plainly and emphatically teach that the same body that dies will be redeemed and loosened from the grave. It will be a resurrection of the dead—of dead bodies. If the self-same body that dies is not raised, it cannot be called a resurrection, but a new creation.

Our bodies will be raised in a refined state and made immortal—the corruptible blood being stricken from our veins. After this change it will still be the identical body which the spirit inhabited, but purified, redeemed, and clothed with immortality. “And the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” (I. Cor. 15:52-53). What will put on immortality in the morning of the resurrection? Will it be a new and spiritual body which never died, that will be thus clothed? Paul answers these inquiries when he says: “This mortal must put on immortality.” That which dies and is placed in the tomb will be resurrected, and clothed with immortality. When clothed with immortality death will have no power over the body. We shall know each other, yea, know even as we also are known, and will have a divine, sacred work of a glorious nature to perform.

Through the atonement of Jesus Christ mankind are raised from the tomb, and death is swallowed up in victory. Thus will the redeemed and sanctified sing this triumphant song, “O death, where is thy sting? O grave where is thy victory?” while they enter into celestial joys, and are forever with the Lord.

EVILS OF IDLENESS.

Man was born to work. To be happy he must have something to busy himself with. The mind, as well as the body, must be occupied with labor or problems of some nature. Unhappiness, discontent and unhealthy conditions all come from idleness. And all human beings are alike susceptible to these evils.

A splendid illustration of this fact is found in the recent farewell address of Hon. E. G. Coffin, late warden of the Ohio penitentiary. He said:

“It will be clearly seen that, although these financial results have been happily achieved, they have not been at the expense of the prisoner’s welfare. We have reduced the number of idle-houses from six to one, and that contains, on an average, less than fifty men, all infirm or convalescing from illness. It might now appropriately be called a ‘rest-house,’ where men whose vitality has been impaired by sickness can recuperate.

“When I assumed the wardenship I received hundreds of applications for work from the enforced idlers, who looked upon their condition as one of slow torture. One of them said:

“I know how many nails there are in the floor within reach of my eye, and the number of seams, also. I am familiar with the stained spots, the splintered furrows, the scratches and the uneven surfaces of the planks. The floor is a well known map to me—the map of monotony—and I con its queer geography all day and at night in dreary dreams. I know the splotches on the whitewashed wall as well as I know the warts and moles on the hopeless faces opposite me. My mind is a mill that grinds nothing. Give me work—work for hand and mind, or my heart will lose its last remnant of reason.”

“But now, and for a long time, all this has been changed. Even the men in the idle-house contribute something to the industry of the establishment, by assisting in the preparation of the vegetables for the great kitchen. I believe in labor. Whatever capital there is in existence is the fruit of labor. Work and wealth are parent and child. Work is a wonderful medicine, and it is not patented by anybody. It cures the blues and conquers time and trouble. While it may be that contract labor in any form is not the best system of prison labor, it is better than idleness. It is also better than a mere pottering and tinkering that cannot be styled labor. If I had my way, every prisoner should enjoy the net product of his labor, after deducting the necessary expense for keeping him.”

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, “The Pacific Express,” will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, “The Overland Limited,” leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

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For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

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RELIGION.

BY L. E. JORDAN.

The above word signifies an outward expression of devotion and love for something superhuman, or overruling power. Religion is found in every nation and clime under the sun. The sage and savage, black, white, red or yellow, all appear infected with this attribute (which comes from God), to worship some form of deity.

The inclination to bow down in religious devotion and praise to a God is general among all the children of men, in all the world. The Asiatic appeals through his idols to Buddha and Brahma, whose teachings in connection with Confucius, are the embodiment, to him, of all that is divine. He is willing to make weary pilgrimages, hundreds of miles, sometimes measuring the distance with his body, prostrating himself with the most sacred and humble devotion to his idol, and his sincerity cannot be questioned. These enthusiasts are willing to sacrifice all and even life itself in the service of their God.

In the city of Benares, in India, during the great annual festival held in honor of the idol juggernaut, many of these frenzied idolaters sacrifice their lives. When the great car, containing the idol, rolls forth, drawn by thousands of fanatics, many will stand in the way and willingly throw themselves beneath the wheels, being ground to pieces and considered martyrs to a glorious cause. Their carcasses being left on the ground to be devoured by vultures, which are also considered sacred, and who glut themselves during this annual high festival with the blood of these poor fanatics.

The sincerity of the Hindoo mother cannot be questioned, when she will willingly throw her only child, her bosom's joy, into the river Ganges to appease the wrath of her God and satiate the appetite of the sacred crocodile. Millions of infants have thus been sacrificed to this inhuman and unnatural system. Such rites and ceremonies have, and do still, disgrace the sacred name of religion. The fakir still practices his austerities and macerates his body, will tie himself in some unnatural position and thus remain for years, before disease and death liberates him from his self-inflicted torments.

The Mussulman dervisher, in his fanaticism, will whirl in his mazy dance until exhausted and insensible, and the true followers of Mahomet are ever found willing to sacrifice their life for their religion. It is thus we find him courting death in battle, making of him a brave and intrepid warrior, hard to overcome. He believes that if he dies in defense of his faith that Paradise and a beautiful harem await.

The sincerity of the above so-called heathen cannot be brought in question, and the Protestant reformers were equally as honest in their views. Many of them died at the stake and were burned to death for the principles they espoused. Sectarians as well as Catholics; Pagans as well as Christians, all have suffered tortures and death for their religious principles, and to say men or systems of religion are sincere does not imply their truthfulness. Many people today believe that for a person to die happy with a benign and cheerful countenance, expressing great faith in religion, that their salvation is secure and that such a person has gone to heaven. I would say to those people—be not deceived; such enthusiasm, emotion and fervor is no token of true religion and the gifts of heaven are

not secured by any such manifestations.

Many deceitful spirits are gone forth and made manifest in the various rites and ceremonies of a corrupt Christianity. The enthusiasm displayed through religion is deceiving the world and superhuman efforts are being made by the father of lies to give miraculous manifestations of his power, to attest his claim, as "the God of this world;" in consequence many are following these delusive spirits.

One hundred years ago, in the south, great religious revivals were in progress. Large bodies of worshippers would gather in camp-meetings and wonderful powers were witnessed—men and women were cast to and fro, were rolled and tossed to and fro, fell in trances, acted like maniacs and otherwise were transported with enthusiasm—being possessed of devils. At this time it was called an outpouring of the Holy Ghost; a second Pentecostal shower; the greatest ever witnessed in America!

Since that time many revivals of a like nature have occurred and the same spirit has been manifested; perhaps not to such an extent, but still today peculiar phenomena and miraculous things occur through the influence of evil spirits, in the name of religion. Old men and old women, crippled, gouty and stiff with age, will leap and dance like the young, shouting glory, being apparently transported to the third heaven with glee. This exhibition of enthusiasm lasts until the victim of such fanaticism sinks exhausted in a delirious trance or visionary insensibility.

The following, which I recently clipped from a newspaper, shows the same enthusiastic fanaticism displayed by the fakir of India, the dervisher in Asia, and the American Indian, who will dance around his camp fire until he becomes drunk with excitement, and many times in his fervor falls in the fire, a victim to his religious superstition.

The religious order of Shakers practice similar methods. The article reads as follows and is headed, "Some Sanctification:"

"For some days a sect with no known title, composed principally of ignorant country people, has been holding revivals in Royston's big camp-meeting ground. After they have prayed ten minutes, all present, young and old, of both sexes, rise from their knees and dance most violently. There is no concerted movement, each individual gyrating as the spirit impels. Some of the women whirl around in a continual circle until too dizzy to continue. Men cut all sorts of capers, keeping up the most infernal din until finally all become completely exhausted. Then, with the perspiration streaming from their faces, they proceed to exhort all within hearing to join the sect and become sanctified.

"All claim that they are constrained to this peculiar conduct by the fact that they have lyddite, dynamite and other explosives in their souls. The ceremonies yesterday were especially violent."—Royston (Ga.) Special to the Philadelphia Evening Telegram.

The only apparent difference in this sanctified class and other fanaticism is that they are filled with more modern and powerful explosive material.

Common gunpowder might do for the Methodist and Baptist, who may be more moderate in their enthusiasm, but an up-to-date deacon, occupying the amen corner, in this enlightened age, must be filled with gun-cotton and lyddite, or the bottom will be knocked out of his religion, founded on enthusiasm.

From the above we can readily see that

the foundation of modern Christianity is generally based on emotion and enthusiastic fanaticism, and it would be true to state that this same system of religion is practiced the world over, being bred and fathered by Paganism.

True religion will stand scrutiny and honest investigation; it is logical and philosophical and will not conflict with truth, wherever found. A scientific truth is just as valuable as if gleaned from the sacred pages of Holy Writ, and true religion will not conflict with the Word of God.

In these days, as well as in the past, archaeologists and geologists and other scientists who have delved into history and science have been condemned by bigoted Christians, who have looked upon their discoveries as being in conflict to the teachings of the Bible. The fact generally has been that their own interpretation of the Word of God has been in error. The false doctrines which are taught in the name of religion are astounding. Several hundred professed faiths, all claiming Christ as the author and founder of their views, when the rites and ceremonies they practice are absolutely framed and manufactured by man.

Let us view some of the traits of the religion which Jesus taught in Judea. He was unpopular and branded as a wine-bibber, blasphemer and imposter, but the preachers of today are very popular, nevertheless they teach for doctrine the commandments of men and are ever learning, but never able to come to the knowledge of the truth.

Jesus did not worship an ethereal being who lived beyond the bounds of time and space, who sits on the top of a topless throne, and who is described in the creed of the Church of England as a God, without body, parts or passions. Jesus did not sprinkle, christen or baptize infants. He did not deal in penitent forms, mourners' benches, with their attendant dancing and shouting. He did not wear a beautiful gown, with a mitre on His head, when delivering His discourses. He did not have any tiaras, croziers and beautiful vestments, nor teach His disciples to adore the virgin Mary. He did not teach that belief alone would save a man. He did not pander to the rich, but chose His followers from the meek, poor and lowly. He did not indorse the religion of the Jew, be he Sadducee, Pharisee or Esenee. He did not say the Pagan, epicurian or academic was right. He did not sympathize with Greek philosophy and its plethora.

Jesus Christ pronounced them all wrong. He laid the axe at the root of the tree and looked upon the whole system of theology, in His day, as being very corrupt. He called all men to repentance and taught an exclusive faith. He said, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God." His religion was looked upon with disfavor by all the world. He warned His disciples, however, that they would be hated of all men for His name's sake, but that, if they would endure to the end, they would be saved. He taught them faith in His Father, of whom He was the brightness and express image of His person, that is, a material God, with a body, with parts and with passions, a God that could hear, taste, see and smell, with all the attributes of man, as man was made in His image. His converts were all baptized by immersion that their sins might be washed away, and hands were laid upon them that they might receive

the Holy Ghost. He, in connection with His Apostles, traveled without purse or script, taking no thought of the morrow. They did not labor for filthy lucre, preaching for hire and divine for money, thus making merchandise of the souls of men. Jesus said, "Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven," and "If ye love me, keep my commandments." In the most beautiful sermon ever recorded, He said, after teaching the people, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto the foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

This same Teacher taught humility and took infants in His arms and blessed them, and told His disciples that except they became pure like a little child, they were not His, "for of such is the Kingdom of Heaven." He taught His disciples to observe all things whatsoever He had commanded them, gave them authority and sent them forth to preach His Gospel and cry "Repent, for the Kingdom of Heaven is at hand."

Jesus Christ's Church, or exclusive system, was governed by Apostles, Prophets, Seventies, High Priests, Elders, Priests, teachers and Deacons, which officers and instructors were to remain until all were brought to a unity of the faith and a knowledge of the Son of God. It embodied "one Lord, one faith and one baptism," and the spiritual gifts which would follow believers were wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues, etc., and He also said that these signs shall follow them that believe, they should cast out devils, speak with new tongues, they should take up serpents; and if they drank any deadly thing, it should not hurt them, and they should lay hands upon the sick, and the sick should recover. These same Apostles, when asked by believers what they must do to get saved, said, "Repent, every one of you, and be baptized in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." They also taught that this system of salvation was not only applicable to the generation in which they lived, but was "to all that are afar off, even as many as the Lord our God shall call."

The above are a few of the Scriptural truths taught by Jesus, the Nazarine, the Captain of Salvation and the founder of Christianity. His theology is pure and undefiled and finds no place among fanaticism and intolerance. Let us therefore follow Him and keep His commandments and be truly religious. Let us build upon a good foundation, so that we may be able to withstand the storms of scepticism, fanaticism and wickedness, which overwhelm the earth. Thus we will bring about the reign of peace and righteousness, the desired end of Christ's system of theology.

RELEASES AND APPOINTMENTS.

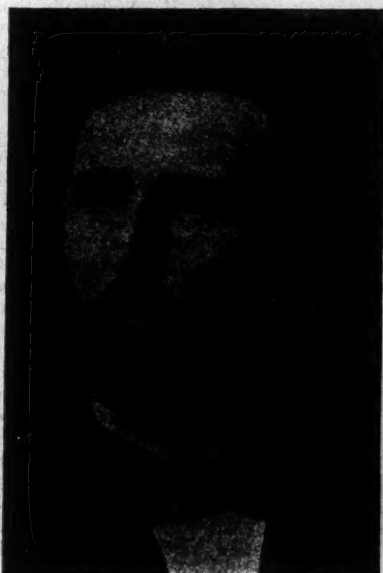
D. J. Sparks, Virginia Conference.
A. Arrowsmith, office.

OUR CONFERENCE PRESIDENTS.

The third president of the Chattanooga Conference—Elder Geo. A. Adams—was born Dec. 4, 1804, in Iron county, Utah. He comes of good, valiant, sturdy pioneer stock, and his parents are enrolled among the early settlers of Utah and the West. His father worked on the Nauvoo Temple, Illinois, and was an eye witness of the remarkable transfiguration of President Brigham Young when the mantle of the martyred Prophet Joseph rested upon him, and he spoke as with the voice of Joseph, while in appearance, attitude and figure the resemblance was strikingly similar.

It was in 1849 that Brother Adams' family settled in Iron county, Utah, and began to till the soil, irrigate the crops, and make the sterile wastes to yield the bounties of life. George A. worked on the farm in the summer and attended the district school during the winter season of the year. He remained at home until the spring of 1881, at which time he was called to locate in San Juan county and reclaim that barren plain. He obeyed without hesitation, and engaged in various kinds of labor.

Realizing the truthfulness of the word



ELDER GEORGE ALBERT ADAMS,
President of the Chattanooga Conference.

of the Lord when He said, "It is not good for man to be alone," Brother Adams changed the name of Nancy E. Mortensen to Sister Adams. This lucky move took place April 22, 1885, and since that time six sweet babes have been sent to cheer their hearts and make of home a home indeed! These little ones are faithful to fast and pray for "Papa" and the progression of God's work.

In January, 1890, Brother Adams was notified that his labors were desired in the ministry of the South. He cheerfully responded, and with a ready, willing heart was set apart March 15, 1890. Arriving in Chattanooga, he was assigned to labor in the East Tennessee Conference. Here he spent a few months, and then was transferred to the Florida Conference. When President David H. Elton was released from presiding over the conference, that he might devote his time and talents to the work on The Star, Elder Adams was called from Florida to succeed him, and so for some four months he has presided over the Chattanooga Conference.

Brother Adams is an earnest worker, untiring in his efforts to warn the people to flee from the wrath to come, and preaching the Gospel of the Kingdom of God. He has no peers in the line of book selling, and when he fails to sell a

book no others need apply. He is steady, deliberate, conscientious and faithful. He is wise in counsel, and is beloved of all the Elders under his jurisdiction. With such a valiant corps of soldiers, and such a gallant, trusted captain, we naturally enough look for a good, praiseworthy work from this Chattanooga Conference. Brother Adams is very humble, and this excellent trait, coupled with his stability and earnestness, makes him a power for good among his associates. He has the faith and love of all; the esteem and good will of his companions, and this has much to do with his present success.

Funeral of Elder H. D. Bronson.

The train bearing the earthly remains of Elder H. D. Bronson arrived at Preston, Idaho, Oct. 14, 1900, at 11 a. m. There were present at the depot a sorrowful father, a weeping mother, and host of relatives and friends of the deceased. The Bishopric and almost the entire community of Fairview were on the platform of the station when the train pulled in.

The body was first taken home, and then to the meeting house, where a large congregation had assembled to show their esteem, love and respect to the departed brother and friend, who had laid down his life in the service of the Lord.

Meeting was called to order at 2 p. m. by Bishop M. W. Pratt. There were present Apostle M. F. Cowley, Geo. C. Parkinson, S. H. Hale and Jos. S. Geddes, of the Stake Presidency. The choir sang that beautiful hymn, "Home, Sweet Home," and prayer was offered by President S. H. Hale. Continued singing, "The Resurrection Day." Bishop Pratt then introduced Elder John F. Perkins, who had accompanied the corpse from Chattanooga. Elder Perkins spoke in glowing terms of the faith and fidelity of the deceased brother while he labored in the vineyard of the Lord, and also explained how he came to lose his life.

Bishop Pratt also spoke words of praise for and in behalf of the deceased. Apostle Cowley, Wm. C. Parkinson, Geo. C. Parkinson, and Jos. S. Geddes all spoke words of commendation for the noble, sterling characteristics of Elder Bronson, and words of consolation for the bereaved parents. The choir then sang, "Farewell, all earthly honors," etc., and the benediction was pronounced by Apostle M. F. Cowley.

LOVE'S SONG.

I saw a youth and maiden
Upon a pleasant day,
Their hearts responses beating
To raptures of the May.
Young buds with fragrance waited
To greet them on their way;
Sweet birds carolled gladness
From every bush and spray.
So happy were they all they needs must sing:
"Oh, welcome, oh, welcome, lovely spring!
The earth is fresh and flowers gay,
And love is love in joyous May."

I saw two happy beings
Whose lives were made complete,
For scenes of summer beauty,
Of wreaths and roses sweet.
Bright autumn's golden harvest
Of luscious fruits and grain,
And winter's hoary whiteness
All breathed the soft refrain:
"Oh, love, thou gift to mortals given,
Thou gift which flows from out of heaven!
Each gentle word, each tender thought,
By thy sweet spirit, Love, is taught."

I saw two white-robed angels
Upon that far-off shore,
Where earthly scenes had vanished
And earthly trials were o'er;
With crowns of glory resting
Upon each peaceful brow,
This holy anthem pealing—
(I hear it even now)—
"Oh, love, thou love which e'er endureth!
The angels' song the theme immureth;
Though life and time no more shall be,
Thou lasteth through eternally."
—L. Taylor.